

44 DISTRIBUTION AND TRIBAL DIVISIONS

- 162 whole of the western half of the country. At the present time they are found chiefly in South-West Africa, the north-west districts of the Cape, and parts of Orange Free State. Their former distribution further south and south-east is, however, not only abundantly testified by actual historical record, but is also reflected in the numerous half-breeds who have sprung up all over the Cape as a result of Hottentot intermixture with European settlers and imported slaves.
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- [103] Moreover place-names of Hottentot origin occur widely spread over many districts where the Hottentots themselves are now hardly ever seen. This is the case especially in the eastern parts of the Cape, now largely occupied by Bantu peoples, where many of the rivers, mountains, and other natural features of the country have Hottentot names¹; while the fact that the South-East (Zulu-Xosa) Bantu languages have incorporated several of the clicks as well as many Hottentot roots indicates that intimate intercourse between the two peoples must have lasted for some time before the Hottentots finally disappeared from these parts.
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Tribal Divisions

- 101 The Hottentots were originally divided into numerous separate groups, each with its own distinctive name. They all, however, apparently owned to the common name *Khoi-khoi* (men of men, i.e. men *par excellence*, people of pure race), by which they distinguished themselves from other peoples. The origin of the name *Hottentots*, by which they are now universally known and often term themselves, has given rise to much speculation, and there is no single accepted view. It is generally assumed, however, that the word is derived from the term *Hüttentüt* ("stammerer" or "stutterer"), applied to this people by the early Dutch settlers on account of the peculiar "clicks" which gave their speech its distinctive character.²
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- 619 Both in culture and in physical features these different groups of Hottentots present a good deal of homogeneity, save where there has been much recent influence from other peoples. It is difficult
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¹ Cf. Kingon, "A Survey of Aboriginal Place-names," *S. Afr. J. Sci.*, xv (1918), 712-79; Petzman, "Hottentot Place-names," *S. Afr. J. Sci.*, xvii (1920), 334-52.

² The various interpretations advanced are discussed briefly by J. du Plessis, "Origin and Meaning of the Name 'Hottentot'," *S. Afr. J. Sci.*, xiv (1917), 189-93. His own opinion is that the name is derived from the words *Hetta hie* (? *Heitsi Eikib*), uttered by the people themselves "in connection with their ceremonial religious dances", and also "employed in friendly greetings".

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therefore to draw any clear-cut lines of distinction among them based on either of these factors. Their languages, on the other hand, although all very closely related, fall into four separate dialectical groups. It is customary therefore to group the people themselves into four main divisions, corresponding to the linguistic groupings. These four divisions are known respectively as the Cape Hottentots, the Eastern Hottentots, the Korana, and the Naman.

The CAPE HOTTENTOTS were the people found by the first European settlers in the vicinity of Table Bay. They probably extended over the greater part of what is now the Western Province of the Cape, and seem to have been fairly numerous.¹ The old Cape Records and the reports of early travellers have preserved for us the names of several of their tribal groups.² In and about the Cape Peninsula were the *Goringhaiqua* or *Goringhaikona* and the *Kora* or *Gorachouqua*; further north along the west coast from the neighbourhood of Table Bay to Saldanha Bay roamed the *Kochouqua*, who at the time when the Dutch settlement was founded were the strongest of the local groups; beyond them and extending to the Olifants River were the *Little Grigriqua* or *Chariguriqua*, while north of that river were the *Great Grigriqua*, bordering on the southernmost group of the Naman. To the east of the *Kochouqua*, again, were found the *Chainouqua*; further east and south, in what is now the district of Caledon, roamed the *Hessequa*, to the north-east of whom, probably in the present district of Worcester, lived the *Hancumqua*, and, adjoining them, a few lesser groups. Then came the *Attaqua*, extending from Mossel Bay to near the present village of George, and beyond them, finally, were the *Outeniqua*, whose name still survives in the Outeniqua Mountains.

It is estimated by Theal, on the basis of the early records, that about the time when the Dutch settled at the Cape these different groups together must have numbered from 45,000 to 50,000 persons.

¹ There is a considerable body of literature on this division. The most useful original sources are: N. N. Graevenbroeck, *Elegans et accurata gentis Africanas circa Promontorium Capitis Bonae Spei vulgo Hottentotten nuncupatas descriptio epistolaris*, MS. (1695), published in a Dutch translation by van Oordt under the title "Uit den Ouden Tijd", in *Het Zuid-Afrikaansche Tijdschrift*, 1886; P. Kolb, *Caput Bonae Spei Hodiernum, das ist vollständige Beschreibung des afrikanischen Vorgebirges der Guten Hoffnung*, Nürnberg, 1719; G. Friisch, *Die Eingeborenen Süd-Afrika's*, 1872, pp. 265-342.

² The names of these tribes are unfortunately spelt so inaccurately in the early records that to-day, the tribes having ceased to exist, the correct version of the name according to the Hottentot pronunciation is no longer obtainable. Almost all the names are written not only without the click, but with the suffix for the third person masc. plur. (-*kwa* or -*qua* in the Cape Hottentot dialects). The versions given above are those most generally employed by the early writers.

802 instance, to know whether a man is by himself, one would
196 ask, |Guriseb hā? Is he alone?

|Gam, two, I derive from the root |ka, |kha, |ga, or |ya, which is originally a post-position, meaning *with*, "*added*," "*contributed*," in connection with.

!Nona, three, comes from !no-na-s or !no-ma-s, the root, the *radix* of a tree. In every plant the central root is the radical and strongest root. The same, the middle finger of every hand being the *root-finger*, it is obvious that this finger should have provided the name for the number *three*, because the natives count with the aid of the fingers; and whether they commence with the thumb or with the little finger, the central or middle finger always will turn out to be the *third* finger, and thus this finger became the symbol of the abstract number *three*.

Haga, four, I cannot venture to explain.

More interesting again is the derivation of *gore*, *five*, which means nothing else than the palm of the hand. The word *goreb*, for palm of the hand, is antiquated but still in use. I once told a girl to take a dish of food to her mother in return for milk which I had received, and told her to be careful and not to break the dish. She answered, "*Goreb !na ta ni tani*" (I will carry it in the

[482] palm of my hand). This is the way in which the Khoikhoi girls always carry their milk-vessels. ⁷*Goreb* is also the *Euphorbia candelabra*, and shows at the distance the profile or appearance of a vertically stretched arm with the open hand. It is certain that both the
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196 number *gore* and the *gore-tree* have derived the name
137 from *goreb* (also *koreb*), the open hand. It is also
103 certain that the number *gore* and the tree *kore* both are of the same age. The bark of this *gore-tree* has served

[314] from the earliest times as the chief material for the manufacturing of the quiver. Places have received their names from the abundance of these trees. There is a *Korexas* in the North-western Cape Colony; a !Kora told me that he was born at *Korexas* in the Free State;

another Korexas is in the !Gami-~~tnus~~ territory in 802
Southern Namaqualand, and another Korexas in the North-196
western Kalihari, between Gobabis and Ghanze. It is 137
well known that the Euphorbia candelabra shows the most 103
beautiful and gigantic forms in the Khalamba Mountains
and in Sekukuni's country and the Hoogevelde (High-
lands) of the Eastern Transvaal. From this we may
conclude, as the *gore*-tree does not grow in flats, but
is, in very few exceptions, almost entirely confined to
mountainous territories, that the Khoikhoi before they
separated lived in a mountainous country. This circum-
stance allows us to account for the higher development
which they received before their cousins, the Bushmen.
It also points out to us the primordial "fatherland" of the
Khoikhoi.

We come now to the number *!nani*, six, where I am 802
not able to give a satisfactory explanation. 196

Hū or *hūgu* (originally *hūnigu*) mean the "mixed
ones," the "amalgamated ones," from *hūni*, to stir, to
amalgamate. For instance, if milk is thrown into coffee,
a man says, "Hunire eibe ots ni !gāise ā." "Stir at first"
(that is, mix the coffee with the milk), "and you will drink
nicely." Whether here the seven colours of the rain-
bow gradually flowing into one another originated the
idea of the number seven I cannot tell, but I think it
possible.

||*Khaisi* or ||*khaisa*, eight, is very clear from the root
||*khai*, to turn; thus ||*khaisi* means "turning number"—i.e.,
four is turning back again.

Khoisi, nine, is not intelligible. All I can say is, that
it has with *khorb*, man, the root *khoi* in common.

Disi, ten, from *di*, to do, would give us the meaning
"done," "finished." And the Khoikhoi now continued
eleven, *disi-!gui-!kha*; twelve, *disi-!gam-!kha*—that is,
ten-one-with, ten-two-with, &c. &c., or simply with
striking off *disi*, ten, *!gam-!kha*, two-with, and so forth.
Twenty is *!gam disi*, two tens; thirty is *!nona disi*, three

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and rivers up to this day tell us of battles once fought, such as !Khami and !Kham's, Battlefield, !Kho-||oa-tcs, "You cannot catch me;" !Khotoas, the last one caught; ‡Kχixas, peace; !Huritamas, "I am not afraid." Other names again bear testimony to the love for dancing and singing, like !Ga||nais and !Ga||naiχas, "Good, pleasant singing," ‡Aχais, "Reed-dance." And even sentimental feelings seem to be as characteristic of them as of the writers of fashionable novels now-a-days. ||A||os, "Dying from love," has probably been the scene of a very tragical love affair.

- 791 Prophets (gebo-aogu, i.e., seers) could tell to new-born children as well as to heroes their fate, and this important institution was in the hands of the greatest and most respected old men of the clan. We shall see hereafter that Heitsieibib, Tsu-||goab and the Moon, all were endowed with the power of prophecy.

- 196 I have already shown in the forms derived from *khai*, that the Khoikhoi are able to form abstract words.

This distinguishes them most favourably from all the Bushmen tribes, and proves how high their mental development must have been before they emigrated from their primitive territory.

I shall give only a few specimens. ‡Ei, to think, from ‡ani to cut to pieces, to slaughter, hence, ‡eis (‡anis), the thought; ‡ei-‡ei-sen, to consider, to think over again; ‡ei-‡ei-sen-s, the result of one's own consideration, idea, perception.

I, to appear, to shine; iib, form, shape, likeness, appearance; isa and ixa, full of form, beautiful, pretty, handsome.

Si, to come, to arrive; si (from sini), to cause to arrive—i.e., to send; sisen, to send oneself—i.e., to work; German, *sich anschicken*.

A, yes; ama, true; amab, truth; amasib, truthfulness, love of truth.

!Nams, love, fondness; nam|namsa, fond, dear; !nam, to love.

000 we find the River *Zambere*; on the map attached to Dapper's work the *Zambere* is also marked. Valentyn, in his admirable work on the Dutch East Indian Colonies, gives a map, on which also a part of South Africa is sketched, and where the said river is pretty fairly laid down with the two names *Zambesi* and *Empondo*. The Kunene's name is also to be found with the quite correct translation "Groote Rivier."

⁷ *Gorb.*—That the Khoikhoi transferred other names of certain parts of the body, or utensils and furniture, to plants, is quite evident from the following examples:—||oāb, arm and branch of a tree; ‡geigu, the ears, and the leaves of the trees and plants; ||haran, the flowers, or little pockets from ||hās or ||hōs pocket, bag. We, for instance, call a certain flower in Germany *Pantoffelblume*—i.e., the slipper-flower.

⁸ *All the daughters are called after the father.*—Mr. G. Theal, our excellent South African historian and custodian of the colonial archives, who spent many years among the frontier Kafirs, Nǃgika and !Galeka, informs me that they have adopted the same way of name-giving from the Khoikhoi, and that this custom is still in vogue at the present day. Here we have also, as in so many other instances, an evidence that the Khoikhoi exercised an influence on the Kafir.

103 ⁹ ||Hu-!gais.—This is the name by which Cape Town is known wherever the Khoikhoi tongue is spoken. This name consists of two words, ||hū the root of a verb, meaning "to condense," hence ||hū-s, an old word for *cloud*, the word is still used; ||hūs is also a game, and especially the game where !Gurikhoisib, who is also called ‡Eiχalkhal||nabiseb, or *lightning*, loses all his copper beads. This is metaphor; and ||hūs or the ||hūs game is the game, battle, or fight in the clouds—the thunderstorm. In the thunderstorm ‡Eiχalkhal||nabiseb loses the lightning, which falls down to the earth; !gai is to bind, to surround, to tie, to envelop. ||Hu-!gais

consequently means "veiled in clouds." And, indeed, 103 •
every inhabitant of Cape Town will admit that this is a
very significant name for "Table-mountain." We still
say, if the clouds envelop the top of "Table-mountain,"
he has his "tablecloth" on.